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Fig. 57. Sheep, Village of Makonanăm (Ojek Family).

appears here in the original text/ a moan similar to that made by a human being. This moaning is so nerve-racking that it may bring tears to one's eyes. In regions where there are leopards, [417] pens (Fig. 58) are built of logs, and the goats and sheep are driven into them at night.

● 232 In the Pangwe region castration is practiced only on goats, not sheep; a tūb miak – to hollow out (the scrotum) (in order) to geld. Goats are castrated "so that they will become enormous and put on much fat." The procedure is very crude. The ex- [304] pert, who frequently circumcises the children at the same time, opens the young animals' scrotum by means of two lateral cuts with a razor blade (okŏngŏn) and takes out the testicles. The scrotum is then washed out with warm water several times a day for four days. The water is mixed with a medicine, the sap of [278] the Guttifera Haronga paniculata Pers. (Loid.) (atūih), pre- [124] sumably to glue the scrotum together (the tree sweats a sticky yellow sap under the bark, and this is extracted by putting pieces of bark in water).

417

Fig. 58. Pen for Sheep and Goats in Massŏm (Ndong Family), South Cameroons.

This favorable influence on the physical development of the animal increases its value from about 14 marks to 35 marks (500 spears), a capital increase which is certainly desirable to the Pangwe. Even greater, however, is his joy at the beautiful appearance of the castrated animals. /107/ /Fig. 58 appears here in the original text./ The effect of castration is the basis for the comparison between symbolically, not physically, castrated people (see Section 18, "Sexual Life") and the castrated goats and also for designation by the same name; these people -- up to a certain point in time, at least -- are supposed to undergo conspicuous mental development. The fact that the flesh of animals also improves as food through castration plays only a secondary role.

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Magnificent old specimens, including uncastrated goats and sheep, sometimes receive a human name, and their owner would never sell such an animal; indeed, he would not even give it away as a marriage portion.

231 552

Of other domestic animals there is only the cat (pfú's IV Fang, est'nă), very recently introduced from the coast.

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